

# RELIGIOUS INFORMER.

PUBLISHED MONTHLY BY EBENEZER CHASE, P. M. BENFIELD, N. H.

To whom all letters, must be addressed.

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FOR THE INFORMER.

*Copy of a letter from Elder Timothy Morse, dated at Fishersfield, N. H. Oct. 25, 1825.*

BELOVED BROTHER,

A considerable time has elapsed since I have handed you any communication for your valuable Informer, but now I feel it my duty and privilege to exhibit a few lines.

For the last four years, I have given myself wholly to the service of the Lord in my calling, and I must say, as I have done, I think it best for every ambassador of Jesus Christ, to abide in his own calling, in so doing he will be the better able to judge of the effect of that blessed word of Christ, "Lo, I am with you alway, even to the end of the world."

On the eighteenth day of June last, I left my family to preach Christ in the northerly part of Vermont, and returned to my family on the 19th Oct. inst. and in this time I have seen and felt much of the glory of God, especially the latter part of my journey. I first passed through Strafford, Corinth, Topsham, and Groton, had meetings in each place, but nothing very special, only comfortable seasons. I then went to Danville, where there had been a good reformation under the labours of my good, careful young brother, Thomas Jackson. Persecution had arisen high, and I think I came there in a good time; stayed there two weeks, saw several converted, the enemy giving back, and I had a good season.

I then went on to Wheelock, Sheffield, Lyndon, and Sutton. In these towns I found three or four hundred brethren, and but few labourers. Our beloved brother Daniel Quimby is the principal labourer. Here I found much labour, and God with me. Some were brought to liberty. I tarried about four weeks, then came down sixty miles to



Corinth to Quarterly Meeting, and had a solemn, blessed q. m. such as they had not had for ten years. Elder Quimby came with me and was much blessed in that meeting.

I then returned back to Lyndon with Elder Quimby, and attended the Quarterly Meeting in Lyndon. Elders' Conference was at Elder Quimby's house. Here I must say, that considering the very scattered state the brethren were in a few years past, I could not but admire to see their exertions and zeal to get home again, and get into gospel order. We attended the q. m. in the meeting-house; had a good season, and ordained Brother Harvey to the ministry. After this I laboured in Sutton and Lyndon about 4 weeks, had good seasons, God being with us.

Then I returned alone to the Yearly Meeting in Tunbridge, (visiting by the way,) which was holden on the three first days of Oct. Here we met our well beloved brother, Elder Joseph White, from Rhode Island; also Elder Sawyer from Maine, and other preachers from a distance, who seemed to come clothed with salvation. In conference it was voted to continue the meeting three days, agreeably to our ancient practice. Meeting of business was attended with solemnity; reports were good in general. Afternoon, Saturday, Elder White preached from these words; "O that my head were waters, and mine eyes a fountain of tears, &c. God, being there, made it solemn.

Sabbath day Elder White preached in the forenoon, and Elder Sawyer in the afternoon, and a more solemn day I never witnessed for many years.

Monday morning, met at the meeting-house at 9 o'clock, and there was no intermission till six o'clock at night. 14 were hopefully converted to God that day. After an intermission of half an hour, we returned to the meeting-house and held meeting till eleven.

Next morning I went to Strafford, eight miles, thinking next to go home, (as I had been gone near four months,) but two persons, who had been to the Yearly Meeting, had returned, wounded, and wanted me to stay and have one meeting; I did so, and one of them found peace. Then I saw I had not got quite ready to go home, and staid two weeks, holding meetings about every night, and in this time 17 souls were converted in Strafford.

Now I have run home on a furlough to see my friends,



and am going directly back to see how the vine flourishes.  
O may Zion's God yet reign, till thousands more shall learn  
the folly of making a God of this world.

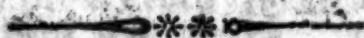
Your true hearted brother till death,

TIMOTHY MORSE.

N. B. Last fall I gave notice by the Informer of an intention of going to Rhode Island, and the adjacent towns to visit my dear brethren there, but failed. The only reason of my failure was the continuance of the work of God where I was. I still wait with a strong desire to embrace my first opportunity to go and see all my brethren there again; and when I go, I think (at least) I shall go in the fulness of the blessing of the Gospel of Christ.

Mind, brethren, and not blame me too much for not being every where at once.

T. M.



FOR THE INFORMER.

*Copy of a letter from Elder Elisha Collins, dated at Friendship, N. Y. Allegany Co. Sept. 8th, 1825.*

DEAR BROTHER CHASE,

I once more sit down to give you some information of the state of Zion in this region. I came here one year ago last July, and have been trying to sound a Free Gospel to the people ever since, as much as my health would admit; but it is a low time of religion in these parts, and I am situated about forty miles from any of my brethren in the ministry; yet I have reason to bless the Lord, that he has not left me without some tokens of his presence. Last fall and winter there were a few, that hopefully found the Saviour to be precious, and some old backsliders returned home.

My labours for a few months past have been in the town of Boliver. Old professors appear to be much stirred up, and three or four have found him of whom Moses and the Prophets did write. I expect to go with them in the ordinance of baptism in a week from next Sabbath.

I have just returned from the Yearly Meeting. We had a solemn, heavenly, refreshing time. I trust the form of the fourth was in our midst; and what rendered the season still more so, at the close, Brother Amos C. Andrews was set apart to the work of the ministry by laying on of hands. Accounts from some of the Qr. Meetings were re-



freshing. Zion in this region appears to be lengthening her cords and strengthening her stakes.

Ride on all conquering King, till the whole earth is filled with thy glory, is the prayer of

Your unworthy Brother in the best of bonds,

ELISHA COLLINS.

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FOR THE INFORMER.

*Copy of a letter from Br. Peregrine P. Foster, dated at Troy, Pennsylvania, Sept. 29, 1825.*

DEAR BROTHER,

I take the liberty to write a few lines to you concerning the work of the Lord in this region, and in different places whither I have travelled of late. About three years ago, I think through the tender mercies of the Lord, I was called from nature's darkness into the light of the Gospel, about which time, our beloved brother, Elder Asa Dodge visited through this part of the country, and commenced occasionally preaching a free gospel in these regions. In May following one sister with myself went forward in the ordinance of baptism, since which additions have been made from time to time, and in November last, our number had increased to 27. About this time our beloved brother Abel Thornton from Rhode Island visited us, whose labours with Elder Dodge were much blessed to the awakening and conversion of about 40, we trust to the knowledge of the truth, so that our present number consists of about 70, who are endeavouring to make their way from this to a happier clime.

About the first of August last, I commenced a tour to the east, in which among other places I visited Chesterfield and Hinsdale N. H. Dummerston and Dover, Vt. Zoar and Florida, Ms. and found in each of these places loving brethren of the Free Baptist connexion, that are very desirous of having the preaching brethren of our connexion visit them, and although they are much persecuted by the formalist and the world, I believe they are increasing very fast, both in numbers and graces. It is only three or four years since they come out on the broad basis of free salvation and communion, and may they live faithful and humble, that the blessings of a free Gospel may attend them. I do sincerely hope our preachers from the east will visit this dear people.



There are now seven churches and six elders in this connexion, and a prospect of more being added soon. If any brother should feel disposed to visit them, they can enquire for Ezra Burnham and Abner Leonard, Hinsdale, N. H. Elder Mann and Elder Leonard, Dover Vt. Elder Thayer and Elder Clark, Florida Ms.

I have now just returned from a tour of seven weeks and four days, in which time I have attended 40 meetings, have seen much of the goodness of the Lord, and the manifestation of his power among the people.

My heart is truly made to rejoice and my fervent prayer to God is, that he would still carry on his work in the hearts of the children of men, until the kingdoms of this world shall become the kingdom of our Lord, and all his children one in Christ.

I remain yours affectionately, in the bonds of that Gospel that contains Christian Union.

PEREGRINE P. FOSTER.

FOR THE INFORMER.

*Copy of a letter from Brother James Peters to the editor, dated at Delaware, Penn. Sept. 30, 1825.*

DEAR BROTHER CHASE,

It has been some time since I have written to you, and as I have a few moments granted me, I therefore improve the opportunity, to inform you of the great prosperity of the cause of Christ in these regions. I have had good times this summer—God has poured out his power in a wonderful manner—there have been two churches formed in Pennsylvania, since May Q. M. one in Sadsbury, and one in Delaware township, which are flourishing. There is a circumstance that I must notice concerning Delaware Church. There was a number of brethren moved from the State of Maine some years ago, together with some from New-Hampshire, who settled in this place. Seeing they had moved so far from their own brethren, they thought proper to join the Methodists, but finding themselves not at home, they concluded to withdraw from them, and set up a meeting themselves, which they did some time last fall; not knowing that there was an administrator of the Free-will Baptist order within 250 miles of them. They prayed for help until God heard their prayers, and put it into my heart that there was a people somewhere in Penn. that needed help. In the fore part of July, while passing through Penn. I happened to be directed to them, and I found they rejoiced to think that God had been so kind to them, and had answered their prayers so soon. I formed them into a church and reformation soon took place—a number were converted to the Lord, and I have baptized five—we have had good times here.

I now live in Delaware, where I am in hopes of spending my days; God being my helper.

Our last Q. M. was holden the last Saturday and Sunday in August, at



Conneaut, Pa. We had a very good time—the God of heaven was with us. The churches belonging to this Q. M. are three. We expect more at the next Q. M. I am the only ordained preacher. We have two licensed preachers, viz. Ebenezer Cole, Poland, Ohio, and Horace Morse, Kinsmantown, Ohio. There are three churches, viz. Wayne, Ohio, Delaware, Penn. and Sadsbury, Penn.

I am yours in Christian Bonds,

JAMES PETERS.

FOR THE INFORMER.

### WHEELOCK QUARTERLY MEETING

Was holden at Lyndon, Vt. on the last Saturday and Sabbath in August, 1825. In Elders' Conference, the Friday before, Brother Erastus Harvey came forward, at the request of the church in Lyndon, to which he belongs, and related his experience and call to the work of the gospel ministry, to the satisfaction of the conference, who voted that he should be set apart by ordination in the course of the Quarterly Meeting; and Elder David Norris of Danville, having heretofore received ordination in what is called the Christian denomination, and lately united with the little church in that place of this connection, was examined with regard to the doctrine he held, which so well satisfied the conference, that they agreed to fellowship him as an administrator of the gospel ordinances, as well as a preacher of the same, by giving him the right hand of fellowship, which is to be attended to in the course of the Quarterly Meeting.

Saturday in the forenoon met in the meeting-house in Lyndon. Chose Elder Daniel Quimby Moderator, after which, reports were brought in from the different churches, a number of which were refreshing, bringing the news of the mighty works of the Lord in converting sinners. In the afternoon we had preaching by Elder Stevens and Elder Woodman.

Sabbath forenoon, preaching by Elder King, at the close of which, the ordination of Br. Erastus Harvey was attended to in the following order: 1st. Prayer at the laying on of hands by Elder Jonathan Woodman. 2d. Charge by Elder King. Right hand of Fellowship by Elder T. Morse.

Elder Jonathan Woodman gave Elder David Norris the right hand of fellowship. Concluding prayer by Elder D. Batchelder. Preaching in the afternoon by Elder Morse.

A number of meetings were attended in the evening, and the preaching in general was weighty and impressive. Many other affecting testimonies were delivered—the audience was attentive—the power of God was in some instances manifested, and we hope that some fruit will be the result of our pleasing interview.

JOSIAH LANE, Q. M. Clerk.

A q. m. has been holden since at Waterford, Vt. the last Saturday in October, the result of which we have not heard. Ed.

FOR THE INFORMER.

### HOLLAND PURCHASE YEARLY MEETING

Was holden in the town of Pike, N. Y. Aug. 27, and 28, 1825, and is as follows:



Meeting opened by prayer,—Chose Eld. Jonathan N. Hinkley, *Moderator*, and Eld. Elisha Collins, *Clerk*.

Voted that Elders Brown, Craw, Hinkley Wire, M'Cary, and Collins be a committee to examine Brother Amos C. Andrews for ordination.—Examined and approved.—Ordaining Prayer by Eld. Nathaniel Brown. Charge by Elder Israel Craw. Right hand of fellowship by Elder Jonathan N. Hinkley. Concluding prayer by Elder Samuel Wire.

Voted that the next Yearly Meeting be in Ontario, County of Wayne, the last Saturday, and Sabbath following in August, 1826. Elders' Conference the Monday following.

*Elders' Conference, Monday.*

1. Chose Brother M'Cary, *Moderator*.
2. Propose that this Conference recommend the several churches composing this Yearly-Meeting, that they lay up in store of the good things of this life, to relieve the wants of travelling preachers.
8. Voted that the Monday following the Yearly Meeting be a Conference, composed of all the public gifts, who feel it duty to attend.

Elisha Collins, *Clerk*.

*An account of the churches and preachers, as communicated in this letter, is deferred until next number.*

Ed.

FOR THE INFORMER.

THE RHODE-ISLAND Q. M.

Was holden in Taunton, Mass. on the 13th and 14th of August last. It appeared rather a low time in most of the churches, but nothing particularly discouraging appeared. Br. Horatio N. Loring was ordained to the work of the ministry.

The next Quarterly Meeting was appointed at Burrillville on the 2d Sabbath in October, [now past,] and Saturday preceding. The Elders' Conference the day previous.

Job Armstrong, *Clerk*.

Gloucester, Sept. 9th, 1825.

ORDINATION.

On Monday the 5th September Brother Abel Thornton and Brother Ahab Reed were ordained to the Gospel Ministry; Br. Reed as pastor of the 2d Baptist Church in Smithfield, and Br. Thornton as an Evangelist. The Introductory prayer was offered by Elder Allen Brown, & the sermon preached by Elder Zalmon Tobey, both of Providence; Ordaining prayers by Elder J. White of Smithfield, and Elder R. Allen of Pawtucket; Elder Daniel Greene of Pawtucket gave the Right Hand of Fellowship to Br. Thornton, and Elder Daniel Williams of Gloucester to Br. Reed. Both charges were given by Elder White. These exercises were interspersed with suitable singing. Elder Allen made the Concluding Prayer, and Elder White pronounced the benediction. The day was fine and the audience numerous, solemn, and attentive. It was truly a refreshing season from the presence of the Lord.

FOR THE INFORMER.

OBITUARY.

Died in Loudon N. H. August 9th 1825, Mrs. Abigail, wife of Elder Samuel B. Dyer, in the 43d year of her age. She died of a complaint



scarcely known among us, and when compared with the multiplicity of other diseases, terminates the mortal existence of but few. It was an affection in the head, which first seized the optick nerve, and thence was directed to the brain, producing in its progress total blindness, and greatly impairing the senses.

This disorder attacked her more than one year and a half ago, and continued to increase gradually, baffling the power of medical efforts, and at last terminated in her departure.

Mrs. Dyer lived in a married state twenty four years, and became the mother of twelve children, one of whom was by death soon taken from her.

She was a woman that was faithful not only in the duties of a kind and tender wife but in those of a parent. She always manifested a parental concern for her offspring, and was never weary in promoting their present and everlasting happiness. Never were her children allowed in idle indulgences, or in any unbecoming amusements; but were taught at an early and a suitable time in life, both by precept and example, the advantages of industry, morality and religion. Nor were those endeavours without a very desirable effect, for she lived to see her children in a promising way for the attainment of a character consistent with the principles of industry and morality, and some of the eldest of them, become subjects of piety. Respecting our sister, who is the subject of this obituary, we may say, *She was worthy*—worthy of esteem, worthy of praise, worthy of imitation, and worthy of remembrance.

She was a person of an unexceptionable character, possessing those moral virtues that are ornamental to her sex, and rendered her a suitable example for others to imitate. But these moral virtues were not the only desirable qualities which she possessed; there was a heavenly gem, *the pearl of great price*, that not only made her far richer than kings or princes can possibly be without it, but made her such a valuable member of society. This she sought and found in early life. At the age of eighteen years, she renounced the pleasures of youth, and made a publick profession of religion, and at the age of twenty one, was baptised and added to the Freewill Baptist church, and remained a regular member of said church till her decease.

In life religion was her sweetest theme, her best enjoyment; though blessed with these external advantages that are calculated to make life comfortable. It was religion that cheered the abodes of life, and made the thoughts of futurity delightful. It was religion that gave peace and reconciliation amidst surrounding and providential afflictions. It was religion that enabled her to say, when questioned upon the subject of her hope, that it was an anchor to the soul, both sure and steadfast, that it made her immovable when beset by storms of temptation, or when tossed upon the waves of affliction. And it was religion that guarded her from the fear of death, and brought to the mind a delightful expectation of seeing her Saviour in glory, and sharing in that rest that remains for the people of God.

Her last sitting sun was a fair one; it went down without a cloud, and the spirit, alas! that immortal subject of an angelical ministry, was dismissed from the tabernacle of clay, and by angels was carried to Abraham's bosom. "Blessed are the dead that die in the Lord from henceforth; yea saith the spirit, that they may rest from their labours; and their works do follow them."



Before I conclude this obituary, I would just mention the loss, sustained in this solemn event of divine providence. A husband by this mortality, is bereaved of his amiable companion, who in her life time took a very active part in the concerns of life, and spared no pains in making him comfortable. But this was not all, for there were the benefits of a prayerful wife, whose prayerful labours in the closet, were no less constant, than those of her husband in the pulpit. We sympathise with him in his affliction, and prayerfully hope that it may be moderated to him by the consideration, that what is his loss is her immortal gain. A family of motherless children are also left to mourn their unprecedented and irreparable loss. Her anxieties and labours for the good of her children were no less extensive than for her husband. Their affliction of-course must be tedious, but their mourning may be moderated by the consideration that they mourn not as those mourn who have no hope.

Other relations must also realize a loss; but especially the church of God must feel the effects of the loss of so desirable a member. No more will Abigail be found in our congregations of worship nor at home administering to the necessities of the saints. But we are consoled by the belief that she will appear in a white robe with that innumerable company in glory, and join to ascribe everlasting praises to our dear Emmanuel.

At her funeral an appropriate discourse was preached by Elder Peter Clarke of Gilmanton, from Psalms 16th. 9 and 10th verses. "I have set the Lord always before me; because he is on my right hand, I shall not be moved. Therefore my heart is glad and my glory rejoiceth; my flesh also shall rest in hope."—AMEN.

ARTHUR CAVERNO,

### A TIME TO DANCE.

A Ball having occurred in the parish of a worthy Minister, at a season of peculiar seriousness among the youth of his pastoral charge, and many of them, from conscientious motives, having declined to attend, their absence was attributed (erroneously) to the influence and interference of their Pastor, who in consequence received the following anonymous note.

"SIR—Obey the voice of Holy Scripture. Take the following for your text and contradict it. Show in what consists the evil of that innocent amusement of dancing.—Eccles. iii. 4. 'A time to weep, and a time to laugh; a time to mourn, and a time to dance.'

A TRUE CHRISTIAN BUT NO HYPOCRITE.

The minister immediately wrote the following reply, which, as the note was anonymous and without address, remained in his own possession for some time, when he communicated it to the public, thinking it might meet the eye and correct the opinions of the writer of the note and others.

MY DEAR SIR,

Your request that I would preach from Eccles. iii. 4, I cannot comply with at present, since there are some Christian duties more important than dancing, which a part of my people seem disposed to neglect. Whenever I perceive, however, that the duty of dancing is too much neglected, I shall not fail to raise a warning voice against so dangerous



an omission In the mean time, there are certain difficulties in the text which you commend to my notice, the solution of which I should receive with gratitude from "a true Christian."

My first difficulty respects the time for dancing; for, although the text declares that there is a time to dance, yet when that time is, it does not determine. Now this point I wish to ascertain exactly, before I preach upon the subject; for it would be as criminal, I conclude, to dance at the wrong time, as to neglect to dance at the right time. I have been able to satisfy myself, in some particulars, when it is not a time to dance."—We shall agree, I presume, that on the Sabbath-day, or at a funeral, or during the prevalence of a pestilence, or the rocking of an earthquake, or the roaring of a thunderstorm, it would be no time to dance. If we were condemned to die, and were waiting in prison the day of execution, this would be no time for dancing; and if our feet stood on a slippery place beside a precipice, we should not dare to dance.

But suppose the very day to be ascertained; is the whole day or only a part, to be devoted to this amusement? And if a part of the day only, then which part is "the time to dance?" From the notoriously pernicious effects of "night meetings," in all ages, both upon morals and health, no one will pretend that evening is the "time to dance," and perhaps it may be immaterial which portion of the day-light is devoted to that innocent amusement. But allowing the time to be ascertained, there is still an obscurity in the text. Is it a command to dance, or only a permission? Or is it merely a declaration of the fact, that, as men are constituted, there is a time when all the events alluded to in the text do in the providence of God come to pass? If the text be a command, it is of universal obligation; and must "old men and maidens, young men and children," dance obedience? If a permission, does it imply a permission also to refrain from dancing, if any are disposed? Or, if the text be merely a declaration that there is a time when men do dance, as there is a time when they die, then I might as well be requested to take the first eight verses of the chapter, and show in what consists the evil of these innocent practices of hating, and making war, and killing men for which it seems, there is "a time," as well as for dancing.

There is still another difficulty in the text, which just now occurs to me. What kind of dancing does the text intend? for it is certainly a matter of no small consequence to a "true Christian," to dance in a scriptural manner, as well as at the scriptural time.

Now to avoid mistakes on a point of such importance, I have consulted every passage in the Bible which speaks of dancing; the most important of which permit me to submit to your inspection.

Exod. xv. 20. "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels and with dances."—This was on account of the overthrow of the Egyptians in the Red Sea.

Judges xi. 34. The daughter of Jephthah "came out to meet him with timbrels and with dances," This was also on account of a victory over the enemies of Israel.

Judges xxi. 21. The yearly feast in Shiloh was a feast unto the Lord in which the daughters of Shiloh went forth in dances. This was done as an act of religious worship.



2 Sam. vi. 14 and 20. "And David danced before the Lord with all his might." But the irreligious Michal "came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!" Dancing, it seems was a sacred rite, and usually performed by women. At that day, it was perverted from its sacred use by none but "vain fellows," destitute of shame.—David vindicates himself from her irony, by saying, "It was before the Lord;" admitting, that had this *not* been the case, her rebuke would have been merited.

1 Sam. xviii. 6. On account of the victory of Saul and David over the Philistines, "the women came out of all the cities of Israel singing and dancing."

Psal. cxlix. 3. "Let them praise his name in the dance." Ps. xxx. 11.—"Thou hast turned for me my mourning into dancing." The deliverance here spoken of was a recovery from sickness, and the dancing an expression of religious gratitude and joy.

Exod. xxii. 19. "As soon as he came nigh unto the camp, he saw the calf and the dancing." From this it appears that dancing was a part also of idol worship.

Jer. xxxi. 4. Oh virgin of Israel, thou shalt again be adorned with thy tabrets, and go forth in the dances of them that make merry." This passage predicts the return from captivity, and the restoration of the divine favour, with the consequent expression of religious joy.

Mat. xi. 17. We have piped unto you and ye have not danced; we have mourned unto you, and ye have not lamented." That is, neither the judgements nor the mercies of God produce any effect upon this incorrigible generation. They neither mourn when called to mourning by his providence; nor rejoice with the usual tokens of religious joy, when his mercies demand their gratitude.

Luke, xv. 25. "Now his elder son was in the field; and as he became, and drew nigh unto the house, he heard music and dancing." The return of the prodigal was a joyful event, for which the grateful father according to the usages of the Jewish church, and the exhortation of the Psalmist, "praised the Lord in the dance."

Eccles. iii. 4. "A time to mourn and a time to dance." Since the Jewish church knew nothing of dancing, except as a religious ceremony, or as an expression of gratitude and praise, the text is a declaration that the providence of God sometimes demands mourning, and sometimes gladness and gratitude.

Matt. xiv. 6. "But when Herod's birth day was kept, the daughter of Herodias danced before them, and pleased Herod," in this case dancing was perverted from its original object, to purposes of vanity and ostentation.

Job, xxi. 7. "Wherefore do the wicked live become old, yea are mighty in power?" Verse 11. "They send forth their little ones, like a flock, and their children dance. They spend their days in wealth and in a moment go down to the grave.—Therefore they say unto God depart from us for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him; and what profit shall we have if we pray unto him?" Their wealth and dancing are assigned as the reason of their saying unto God, "Depart from us," and of their not desiring the knowledge of his ways, and not delighting to serve him or pray to him.



From the preceding quotations, it will sufficiently appear—

That dancing was a religious act, both of the true and also of the false worship.

That it was practiced exclusively on joyful occasions, such as national festivals or great victories.

That it was performed usually in the day time, in the open air, in high-ways, fields, or groves.

That men who perverted dancing from a sacred use to purposes of amusement, were deemed infamous.

That no instances of dancing are found upon record in the Bible, in which the two sexes united in the exercise, either as an act of worship or amusement.

That there is no instance upon record, of social dancing for amusement, except that of the "vain fellows," devoid of shame; of the irreligious families described by Job which produced increased impiety, and ended in destruction; and of Herodias, which terminated in the rash vow of Herod, and the murder of John the Baptist.

### THE INFORMER.

Whereas there are so many subscribers for the Informer, that neglect to pay, the publisher has found himself in debt to his paper maker 200 dollars, and subscribers owing more than \$400, which leads him to inquire why is it thus? Is it not easier for each one to pay 50 cents, or a dollar to support the work, than for the publisher to pay 200 dollars, and give it to those, who are better able to pay than himself? And can that man be honest, who has offered his services as an agent, and received pay from his patrons, and put the money to his own use, to cheat the publisher out of his hard earning? Judge ye! I have sometimes thought of publishing the names of those, who neglect this duty, that others may know by whom I suffer; but have felt unwilling to wound the feelings of any, though they appear willing to hurt my interest. I think at this time I may be justified, from several considerations, to mention the name of Elder John Gould, formerly of Berkshire, N. Y. who owes more than \$10 for the Informer. As he has neglected to answer any letter I have sent to him of late, and I do not know where he has gone, I wish that any person, who may read this, if they should see him, would ask him to inform me, whether he ever intends to pay me any thing or not. Possibly I may hereafter publish the names of some more, who are in a similar situation.

I wish not to use any coercive measures, but I know not what to do, unless subscribers pay better. True, several are punctual, and I am sorry to trouble them to read such complaints as these. I have thought I must discontinue the work, and laid the case before the last Elders' Conference, but they felt very unwilling that it should stop, and recommended that it should be continued in a different form so that the poorest of the brethren might be able to pay for them. The conditions proposed, which I have concluded to adopt after this year has expired, are as follows:

1. To be published quarterly, i. e. in the months of March, June, September, and December; each number to contain 24 pages duodecimo, and stitched, and put to subscribers at 25 cents a year.

2. Any person, subscribing and paying for 5 sets, shall have them for one dollar a year, and 11 sets for two dollars. Postage paid by subscri-

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bers, which will be one and a half cents a number, for any distance short of a hundred miles, and over one hundred, two and a half cents.

In this form, all the accounts of the churches, preachers, revivals of religion, &c. will be inserted, the same as formerly; and only some of the miscellaneous pieces, that can be found in other papers, will be omitted. It is hoped this will meet the approbation of the brethren generally, and be amply supported. The Informer on the new plan will be sent to all the present subscribers, that are not indebted for one year, unless they give directions otherwise; but those, who owe more than a year, need not expect any, until arrearages are paid.

*All who wish to have a medium of communication continued in the connexion, are requested to use their influence to increase the circulation of the Informer by soliciting subscriptions.*

EBENEZER CHASE.

### MISTAKE CORRECTED.

Marion, Ohio, Aug. 17, 1825.

DEAR BROTHER,

I take this opportunity to inform you that in the extract you made from my letter dated some time in May last, you stated the reformation to have been in Marion, which I informed you to have been in the neighbourhood of Elder Dudley, where I first arrived when I came to this County.

SAMUEL BRADFORD.

Since I returned from my journey, which I mentioned in my last letter, there has been a church planted in Marion, and the Lord is still doing wonders in those regions. A Quarterly Meeting is to be established here in one week from next Saturday.

Your Brother until death,

S. BRADFORD,

### TO PRINTERS.

I have the pleasure to inform printers in this section of the country, that Mr. RUFUS PERKINS of this town has recently cast a brass receiving screw for my printing press, that answers as good a purpose, in my opinion, as any that can be made in any other place. Should printers be in want of any, I can recommend them to Mr. PERKINS, who I think will make their screws as durable, handsome, and cheaper than any other person.

E. CHASE.

The December number of the INFORMER will not be published until toward the last of the month, that those, who wish to make corrections from last December number, may have opportunity, and it is hoped, if corrections are necessary, that this opportunity will not be neglected.

## 1826.

The FREWILL-BAPTIST REGISTER for 1826, published by Elder SAMUEL BRANK of Newfield, Me. is now ready for delivery, and for sale at this price, twelve and a half cents. The work is considerably enlarged, and is well worthy of patronage. It will be well for those, who wish to purchase, to obtain them by private conveyance if possible, as the new Post Office Law, the postage would be very high. They contain 54 pages, and are handsomely done up in printed covers.



## THOUGHTS ON THE LOSS OF SIGHT, ADDRESSED TO YOUNG PEOPLE.

- 1 Young people in the flow'r of age,  
Indulg'd in dear delights of time,  
Who are assiduously engag'd  
To polish and adorn the mind;
- 2 A moment please to pause and view  
A fellow mortal's mournful state,  
Who blossom'd once as fair as you,  
Though now a picture of distress.
- 3 At my first entrance on the stage,  
My morn unclouded, shone serene;  
But e'er I was three years of age,  
The frowns of fortune chang'd the scene.
- 4 Now blooming health and prospects bright  
Decline, disease, and pain succeed;  
Which issue in the loss of sight—  
It was a fatal change indeed.
- 5 Thence must I be for life exil'd,  
From light, the common lot of man;  
Bereaved of those radiant smiles  
In which our happiness depends.
- 6 And spring with all its beauteous train  
Affords no rural joy to me.  
The leafy groves and flow'ry plains  
Are things I long in vain to see.
- 7 But when this flow'ry scene subsides,  
And fields and meads present their crops,  
And fruitful trees in autumn's pride  
With plenty crown the labourers' hope;
- 8 Thence I cannot with joy survey  
The pleasing scene that wakes delight,  
Excluded from a view so gay—  
I must lament the loss of sight.



- 9 I am deni'd the sight of friends;  
That cheers the heart and life refines;  
And lit'rature, that precious gem,  
That beautifies the human mind.
- 10 In this bereft, dependent state,  
Replete with dangers, griefs, and fears,  
Expos'd to mischief and deceit,  
I spend the choicest of my years.
- 11 Embarrasments on ev'ry side  
Attend, and painful to relate,  
That some, through inconsiderate pride,  
Disdain my rude unpolish'd state.
- 12 Ah! ruful lot—the loss of sight,  
Must I by this secluded be  
From all the sweets of social life!  
Forbid the human face to see!
- 13 Whilst others spend their time in mirth,  
And think themselves secure from grief;  
Sorrow's my lot almost from birth,  
From which in vain I've sought relief.
- 14 At home, abroad, in company,  
Or when I am retir'd alone;  
Experience daily teaches me  
How much I am consign'd to mourn.
- 15 If grief attend the flow'r of life,  
What can I hope from riper age?  
Thus I despair to taste delight,  
Whilst acting on this earthly stage.
- 16 But if this is allotted me,  
'Tis from a just, omniscient God;  
I must submit to his decree,  
And still persue the thorny road.
- 17 And while I drink this bitter cup,  
And pass the gloomy shade of night,  
I'll rest upon the precious hope,  
That all divine decrees are right.



- 18 That far beyond this vale of tears,  
There is a state of endless joy;  
Devoid of vice, exempt from cares,  
Where no misfortune can alloy.
- 19 And thus, my friends, I've given you  
A brief description of my state;  
While my unhappy case you view,  
Your favours learn to estimate.
- 20 Time, and the blessings you enjoy,  
Should be employ'd with care and zeal;  
In paths of virtue, not in toys,  
Which can no solid pleasure yield.
- 21 You may improve these favours lent,  
Both to your own and others good;  
But if neglected or mispent,  
They'll brand you with ingratitude.
- 22 We are but vanity at best,  
Like morning flowers that flourish bright;  
Till by some unexpected blast,  
We fade and wither e'er tis night.
- 23 Then let it be your chief desire  
In youth and health, while reason's bright;  
Such useful knowledge to acquire,  
As brings advantage and delight.
- 24 Through all the changing scenes of time,  
In which you may be call'd to act;  
O may the light of grace divine  
Your various steps in life direct.
- 25 May each improve our talents right,  
And when we are recall'd from time;  
Then conscious of a well spent life,  
Our breath with cheerfulness resign;
- 26 And find admission on that shore,  
Where mourners find a safe retreat;  
Where sin and sorrows are no more,  
But joy forever reigns complete.